



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Sabbaha¹* (*said: subhana Allah*) for Allah what (*are*) in the Heavens^w and the Earth^w; and He (*is*) The Mighty The *Hakeemo²* (*infinite hekma³* Possessor).
2. For Him (*is*) the Heavens^w and the Earth's^w proprietorship; [*He*] quickens and [*He*] deadens; and He (*is*) on every-thing Omnipotent.
3. *He* (*is*) The First and The Last and The Apparent and The Unapparent, and *He* (*is*) by every-thing Omniscient.
4. *He* Who created the Heavens^w and the Earth^w in six days; afterwards *istawa⁴* (*He set Himself*) over The *Arsh⁵* (*Throne of Kingship*); [*He*] knows what transpires in the Earth^w and what egresses from it^w, and what descends from the Heaven^w and what *ya'rojo* (*curvilinearly ascends*) into it^w; and *He* (*is*) with you^b where wherever you^c were; and Allah by what you^z work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).
5. For Him (*is*) the Heavens^w and the Earth's^w proprietorship and to Allah (*is to be*) returned the matters.
6. [*He*] transpires the night in the day and [*He*] transpires the day in the night; and [*He*] (*is*) Omniscient by the chests' possession.
7. Let-believe you^z by Allah and His messenger; and let-expend you^z of what [*He*] made you^b *mustakhlafeena* (*affirmable-successors/viceroyalty*)⁶ in it^x; so who^r

سَبَّحَ اللَّهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ أَعْزَى الْحَكِيمِ

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ تَحْتَهُ
وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالبَاطِنُ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى
الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزَلُ مِنَ
السَّمَاءِ وَمَا يَعْرِجُ فِيهَا وَهُوَ
مَعْكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

يُولَجُ الْيَلَى فِي النَّهَارِ وَيُولَجُ النَّهَارَ فِي
اللَّيلِ وَهُوَ عَلِيمٌ بِذَاتِ الْأَصْدُورِ

إِنَّمَّا يُنَزَّلُ مِنْهُ مِنْ كُلِّ
جَعَلْكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ إِنَّمَّا

¹ The word “*sabbaha*”=“سَبَّحَ” means: [*be*] singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around.

² See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”

³ See the Lexicon attached to this Translation for “*hekma*”

⁴ The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “*how*” did He “*istawa*” is not knowable, because there is nothing to compare Allah with to know the “*how*” of His action!

⁵ The word “الْعَرْشُ” in the Arabic language means: *الْعَرْشُ* = *الْمُضْطَجَعُ أَوِ السَّرِيرُ الَّذِي يُجْلِسُ عَلَيْهِ* Thus, “*الْعَرْشُ*” is the *Arsh*! See *اللِّسَانُ* In Ayah 23 of *an-Namid*: “...and for her a great Arsh!” (S27; 23), clearly means the “*Arsh*” is the “*Throne of Power and Dominion!*” And according to *الْحَدِيثُ الْمُنْقَطَعُ عَلَيْهِ* The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, Prophet (SAWS) said: “so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a *Pillar of the Pillars* of The *Arsh*! So I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning! See *شرح العقيدة الطحاوية*

“*الَّذِينَ يَخْلُقُونَ غَيْرَهُمْ وَيَقْوِمُونَ مَقَامَهُمْ*” = “*الْخَفَاءُ = مُسْتَخْلِفِينَ*” And the “*سَ*” in “*الَّذِينَ يَخْلُقُونَ غَيْرَهُمْ وَيَقْوِمُونَ مَقَامَهُمْ*” = “*مُسْتَخْلِفِينَ*” = affirmable, see the effect of the “*سَ*” when it is conjugated with a word in the Lexicon attached to this Translation! In this case making the “*مُسْتَخْلِفِينَ*” = “*owners*,” i.e. *affirmable-successors/owners*!

believed they^z of you^b and expended they^z for them (is) a big remuneration.

8. And what (is) for you^b not believe you^z by Allah while the messenger invites you^b to believe by yourⁿ Lord; while *qad* (already and affirmatively) [He] took yourⁿ *meethaqa*^{x7} (*ratified-covenant*)^{x7} *en* (if) you^c were believers.

9. He Who *younazzelo* (*iteratively-descends*) on His *abde*⁸ (*slave*) *Aya'ten*^w (*Qur'anic statements*) evidents-she^{ym} to exit you^b [He] from the darknesses to the illumination; and verily Allah by you^b surely (is) *Ra'oofon*⁹ (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).

10. And what (is) for you^b that-not expend you^z in Allah's path; and for Allah (is) the Heavens^w and the Earth's^w inheritance; not levels of you^c who^p [he] expended of before the *fat'he*^{x10} (*opening/-overwhelming victory*) and [he] mutually fought; those (have) greater rank than whom^r they^z expended from after and they^z mutually fought; and each Allah promised the Paradise^w; and Allah by what you^z work (is) Proficient.

11. Who^a (is) *tha'*¹¹ (*near-he-one*) who^x [he] requites Allah a requital^x *hasanan* (*ultimately meritorious deed*) then [He] doubles it^x for him; and for him (is) a remuneration-*kareemon*¹² (*bounty-giver, ennobler and of many uses/effects*).

12. Day [you^s] see the he-believers and the she-believers treading¹³ (is) their illumination between their hands^w (*before them*) and by their right hands^w; yourⁿ *bushra*¹⁴ (*pleasing-tiding*) (is) today: paradises^w / gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it^w; *tha'leka* (*afar-that-it/*)^x it^x (is) the win the great.

مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ
يَدْعُوكُمْ لِتُؤْمِنُوا بِرِبِّكُمْ وَقَدْ أَخَذَ
مِثْقَلَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ
إِيمَانٌ بَيْنَتِ لِيَخْرُجَكُمْ مِّنَ
الظُّلْمَاتِ إِلَىَ النُّورِ وَإِنَّ اللَّهَ بِكُمْ
لَرْءَوْفٌ رَّحِيمٌ

وَمَا لَكُمْ لَا تُنْفِقُوا فِي سَبِيلِ اللَّهِ
وَلَلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ
لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ
قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ
وَقْتَلُوا وَكُلُّا وَعَدَ اللَّهُ الْحَسْنَىٰ
وَاللَّهُ بِمَا تَعْمَلُونَ حَبِيرٌ

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا
حَسَنًا فَيُضَعِّفُهُ لَهُ وَلَهُ أَجْرٌ
كَرِيمٌ

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشِّرُكُمُ الْيَوْمَ جَنَّتُ تَجْرِي مِنْ
تَحْتَهَا الْأَنْهَرُ خَلَدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ

⁷ The words: “مِثْقَلٌ” = “*ratified covenant*” and “عَهْدٌ” = covenant.

⁸ The word “*abde*” = “slave,” the denotation of the word “slave” is *vastly paradoxical* with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this *Translation* for an elaboration!

⁹ The word “رُووفٌ” of “الرَّافِةِ” which is more *intensive* than “الرَّحْمَةِ” as “الرَّحْمَةِ” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافِةِ” is *in addition to* “الرَّحْمَةِ” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرَّافِةِ” is a *protective-mercy*=clemency. And “رُووفٌ” is multitudinous protective mercy Doer or multitudinously clement. See *اللَّاتِقَ*!

¹⁰ The word “فَتْحٌ” means “overwhelming victory, i.e. victory, besting and rule” see *الرَّاغِب*

¹¹ The particle “ذَا” has many meanings, of relevance here is “أَسْمَ الإِشَارَةِ” = the *demonstrative pronoun for near, singular, masculine, animate or inanimate object!* It is subject to be affixed to *other letters* which really designate *exactly* its *implication!* For example when “هُ” is *prefixed* to it, it becomes “هُذَا” = “this!”

¹² The word “*kareem*” = “*كَرِيمٌ*” is a *subjective, singular, masculine noun!* It has *no exact English equivalent*, as explained at length in footnote 28 of the *Introduction!* Summarily: *bounty-giver ennobler and of many uses/effects!*

¹³ The word “سُعِيَ” has *several meanings, depending on the context:* (1) *يَمْعَنِي عَدَا دُونَ الشَّدَّ*” i.e. strode = walking with long steps, especially in a *hasty or vigorous way*; (2) *يَمْعَنِي مُشَى أَوْ مُضَىٰ*” i.e. treaded = *walk on, over, or along*, as in *this context*; (3) *عَمَلَ بِاجْتِهَادٍ*” = endeavored, i.e. *be made conscientious or concerted effort toward an end*; (4) *يَمْعَنِي قَصْدٌ*” intentionally treaded! When “سُعِي” in the sense of “striding” it is made transitive by “إِلَىٰ” and when it is in the sense of “work” then it is made transitive by “الصَّانِرُ، الْسَّانُ، وَالْأَمَّ”! See *الصَّانِرُ، الْسَّانُ، وَالْأَمَّ*!

¹⁴ See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron* = *بَشَّرَ أَمْبَشَرَ*

13. Day say the he-hypocrites and the she-hypocrites to whom^r believed they^z: *undhorona*¹⁵ (*let-you^z: look us at/wait-for*) [we] acquire from yourⁿ illumination; (*had been*) said (*to them*): let-return you^z (*to*) yourⁿ hind¹⁶ then let-petition you^z (*for*) an illumination; then (*had been*) set between them by a fence for it^x a door, inside it^x in it^x (*is*) the mercy^w and its^x outside from before it^x (*is*) the torment.
14. They^z call them: have not [we] been with you^b; said they^z: *bala*¹⁷ (*certainly-not*); [and,] but you^b essayed yourⁿ selves^w and awaited you^c and suspected you^c and deceived you^c the longings until came Allah's command; and beguiled you^b by Allah the beguiler.
15. So today, not (*to be*) taken from you^b a ransom^w and nor from whom^r disbelieved they^z; yourⁿ abode-/lodging(*is*) The Fire^w she(*is*) yourⁿ *socius*¹⁸ (*worthier associate*) and wretched the destiny.
16. Has(*it*) not *ya'aney* (*been/became timely/nearing/now*) for whom^r believed they^z to *takh'sha'a*¹⁹ (*submittingly quiet*) their hearts for *thekre* (*Qur'an/mention of*) Allah and (*for*) what descended of the right; and not be they^z like whom^r *oto* (*they^z were accorded*) the book^x of before; then protracted on them the *ama'do*²⁰ (*term-limit end*); then indurated their hearts; and many of them (*are*) *fa'seqoona* (*rebels vis-à-vis Allah's command*).
17. Let-know you^z that Allah quickens the land^w after its^w death; *qad* (*already and affirmatively*) We manifested for you^b the *Aya'te*^w (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b cerebrate you^z.
18. Verily the *mussaddeqena* (*he-charity-givers*) and the *mussaddeqa'te* (*she-charity-givers*) and requited they^z Allah a requital^x *hasanan* (*ultimate meritorious deed*), (*to be*) doubled for them and for them (*is*) a remuneration-*kareemon*²¹ (*bounty-giver, ennobler and of many uses/effects*).

يَوْمَ يَقُولُ الْمُنَفِّقُونَ وَالْمُنَفَّقَاتُ
لِلَّذِينَ ءامَنُوا أَنْظَرُوْنَا نَقْبَسِنَ
مِنْ نُورِكُمْ قِيلَ أَرْجِعُوْا وَرَاءَكُمْ
فَالْتَّمَسُوا نُورًا فَضَرَبَ بَيْنَهُمْ
بُسُورٌ لَهُ بَابٌ بَاطِنُهُ فِيْهِ الرَّحْمَةُ
وَظَاهِرُهُ مِنْ قَبْلِهِ الْعَذَابُ

يُنادُوْهُمْ أَلَمْ تَكُنْ مَعَكُمْ قَالُواْ بَلَى
وَلَكِنَّكُمْ فَتَنَّتُمْ أَنفُسَكُمْ وَتَرَبَّصُمْ
وَأَرَبَّتُمْ وَغَرَّتُمُ الْأَمَانِيَّ حَتَّىْ جَاءَ
أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا
مِنَ الَّذِينَ كَفَرُوا مَأْوَنُكُمُ النَّارِ
هُمْ مَوْلَانُكُمْ وَبِئْسَ الْمَصِيرُ

َالَّمْ يَأْنَ لِلَّذِينَ ءَامَنُوا أَنْ
تُخْسِنَ قَلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا
نَزَّلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِ فَطَالَ
عَلَيْهِمُ الْأَمْدُ فَقَسَطَ قَلُوبُهُمْ
وَكَثِيرٌ مِّنْهُمْ فَسَقُورٌ

أَعْلَمُوا أَنَّ اللَّهَ سُبْحَانَ الْأَرْضَ بَعْدَ
مَوْتِهَا قَدْ بَيَّنَا لَكُمُ الْأَيَّتِ
لَعَلَّكُمْ تَعْقِلُونَ

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ
وَأَقْرَبُوا إِلَهَهُ فَرَضَ حَسَنًا يُضْعَفُ
لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

¹⁵ The word “**أنتظرونا**” could mean (1) “**انتظرونا**” = “wait for us,” or (2) “**أنتظرونا**” = “**reprieve us!**” Emmam At-Tabari says: there is *no meaning in this context* for “**reprieve**;” (3) **Look at us!** See **البيضاوي**

¹⁶ بعد (2) "القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرون وراءهم الآخرة." (1) "وراء" means: (1) "الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." So, here (2 seems to apply!

¹⁷ The word “*bala*”= “certainly-not” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

¹⁸ That is Hell is *worthier* to connect with you in a relation to take the necessary action towards you and your ultimate destiny, and “wretched the destiny”! That is because Hell “reasons,” to a certain extent, as Allah asks her: “Day We say to Hell: have you filled? And says she: is (thereof) an augmentation?” (s50:30)! Thus, Hell is their “*worthier guardian!*”

¹⁹ The word “خُشُعٌ” in تُخَشِّعَ involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. As “خُشُعٌ” denotes *submission* or *subsiding* of sight and sound as well! See اللسان! So تُخَشِّعَ seems to mean that *their hearts subside in quietness!* Hence, *submittingly quiet!* قَوْبِمٌ

^{٢٠} The word **اللسان** = **نهاية الأجل** = **اللادم** i.e. the term-limit end! See

²¹ See footnote 28 of the *Introduction* to this *Translation*! Summarily: *bounty-giver, ennobler and of many uses/ effects.*

19. And who believed they^z by Allah and His messengers, those they (are) the *sseddeqoon*²² (indeed the steadfast affirmers and ever practicers of the truth) and martyrs *enda* (by munificence of/ by Rule of) their Lord; for them (is) their remuneration, and their illumination; and who^r disbelieved they^z and denied they^z by Our *Aya'te*^w (messengers and messages) those (are) the *Jabeem's*²³ (intensely-blazing Fire^w) companions.

20. Let know you^z that only the life^w (of) the world^w (is) a play and an amusement and an adornment and a mutual bragging among you^b, and a mutual multitudinousness in the possessions and the children; like a parable^x/example^x (of) a *ghaythen*²⁴ (delightful-satiating-and-reviving rain) marveled the sowers-/disbelievers its^x sprout; afterwards it^x desiccates then [you^s] see it^x *musfarran* (turning-yellow); afterwards it^x becomes debris; and in the Hereafter^w (is) a severe torment and a forgiveness^w from Allah and a gratification; and not the life^w of the world^w except a *mata'ao*²⁵ (resource for a transitory worldly delight) (of) the beguiler.

21. Let mutually vie/compete you^z to a forgiveness^w from yourⁿ Lord and a paradise^w/garden^w, its^w *aardh*^x (width/expanse)^x (is) as the Heaven's^w and the Earth's^w *aardh*^x; (it^w had been) prepared-she^y for whom^r believed they^z by Allah and His messengers; *tha'leka* (afar-that-it/)^x (is) Allah's munificence, *you'a'teyhe* ([He] accords it^x) whom^p [He] wills; and Allah (is) the munificence-possessor, the great.

22. Not betided [He/it]^w²⁶ of a disaster^w in the Earth^w and nor in yourⁿ selves^w except in a book from before that *nabr'a* ([We] originate/generate) it^w; verily *tha'leka*(afar-that-it/)^x (is) on Allah easy.

23. *Lekayla* (so that not) grieve you^z over what (bad) escaped²⁷ you^b and nor revel/rejoice you^z by what *aa'takom* (accorded you^b) Allah; and Allah loves not every swaggerer/strutter boaster/prideful.

24. Who^r they^z stint and they^z command the mankind by the stint and whoever [he] diverts, then verily Allah, He (is) The Rich The *Hameedo*²⁸ (He Who is multitudinously praised/ He Who is iterative praiser).

وَالَّذِينَ ءامَنُوا بِاللَّهِ وَرَسُولِهِ
أُولَئِكَ هُمُ الْصَّدِيقُونَ
وَالشَّهِدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرٌ
وَنُورٌ هُمْ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِمَا يَأْتِنَا أُولَئِكَ
أَصْحَابُ الْجَنَّةِ

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعْبٌ
وَهُوَ وَرِزْنَةٌ وَتَفَاخِرٌ بَيْنَكُمْ وَتَكَاثُرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلُ غَيْثٍ
أَعْجَبَ الْكُفَّارَ بِنَبَاتِهِ ثُمَّ يَهْبِطُ
فَتَرَهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِنْ اللَّهِ وَرَضْوَانٌ وَمَا الْحَيَاةُ
الْدُّنْيَا إِلَّا مَتَّعٌ الْغَرُورُ

سَابُقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ
وَجَنَّةٌ عَرَضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أُعْدَتْ لِلَّذِينَ ءامَنُوا
بِاللَّهِ وَرَسُولِهِ ذَلِكَ فَضْلُ اللَّهِ
يُؤْتَيْهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ
وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ
مِنْ قَبْلِ أَنْ تَنْرَأَهَا إِنَّ ذَلِكَ
عَلَى اللَّهِ يَسِيرٌ

لَكِلَا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا
تَفْرُحُوا بِمَا أَتَيْتُكُمْ وَاللَّهُ لَا
يُحِبُ كُلُّ مُخْتَالٍ فَخُورٌ

الَّذِينَ يَتَخَلُّونَ وَيَأْمُرُونَ
النَّاسَ بِالْبَخْلِ وَمَنْ يَتَوَلَ فَإِنَّ
اللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

²² The word “*seddeqoon*”=“الصَّدِيقُونَ” means they who are *indeed steadfast affirmers and practicer of the truth!*

²³ The word “الْجَنَّةِ” is proper noun, but it means *intensely blazing fire!* See *الراغب*

²⁴ The word *المطر المنبت للكلاء و المنش* = “غَيْثٌ”, so is not just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, “*الغَيْثٌ*” could also means the gliding clouds that bring rain!

²⁵ The word “مَتَّعٌ”=“*mata'ao*” is rooted in the word “مَتَّعٌ” = “*matta'd*” with many meanings, among them: *resources of transitory worldly delight!* See *Lexicon* attached to this *Translation* for more elaboration!

²⁶ The subjective noun (i.e. *فاعل*) for *betided* (i.e. *أصَابَ*) could be “*He, i.e. Allah*,” or “*it*”=“*مُصِيبَةٍ*” = *disaster!*

²⁷ That is it was not to betide you: “*Say [you^s]* : *never befalls us except what wrote Allah for us!*” (S 9:51)!

²⁸ The word “*Hameed*”=“*حَمِيدٌ*” linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser!*

25. *Laqad* (verily, already and affirmatively) We sent Our messengers by the evidences-she^{ym} and We descended with them the book and the balance to up²⁹ the mankind by the *qeste* (removal of injustice and rendering absolute justice); and We descended the iron^x; in it^x a *ba'ason*³⁰ (hardness/strength) hard and benefits^w for the mankind; and to know Allah who^a succors Him and His messengers by the invisible; verily Allah (*is*) Strong, Mighty.

26. And *laqad* (verily, already and affirmatively) We sent *Noohan* (Noah) and *Ebraheema* (Abraham) and We made in their [both] progenies^w the prophethood^w and the book; so of them *muhtaden* (*he who found and accepted the aright-guidance*) and many of them (are) *fa'seqoona* (*rebels vis-à-vis Allah's command*).

27. Afterwards We supervised on their footsteps by Our messengers and We supervised by *Isa* (Jesus) *Mariam's* (Mary's) son and *aa'taynaho* (*We accorded him*) the Euangelion³¹ and We made in the hearts (of) whom^r *ettaba'aoho* (*they closely-followed him*) clemency^{w³² and a mercy^w; and a monkery^w (*monasticism*) they^z innovated it^w not We wrote it^w on them except *ebte'gha'a* (*earnest-quest*) (of) Allah's gratification; then not nurtured they^z its^w right nurturing; so *aa'tayna* (*We accorded*) whom^r they^z believed of them their remuneration and many of them (are) *fa'seqoona* (*rebels vis-à-vis Allah's command*).}

28. O you, who^r believed they^z *ettago* (*let reverentially guard you*^z not to displease) Allah and let-believe you^z by His messengers; *you'a'tekom* ([*He*] accords you^b) *keflay'ne* (*sufficient: doubles/ portions/ similars*) of His mercy^w and [*He*] makes for you^b an illumination you^z walk by it^x and [*He*] forgives for you^b; and Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

29. *Le'alla*³³ (*in order to*) know the book's folks that not they^z strengthen over a thing of Allah's munificence; and that the munificence^x (*is*) by Allah's hand, *you'a'tey* ([*He*] accords) it^x whomever [*He*] wills; and Allah (*is*) the munificence-possessor, the great.

لَقَدْ أَرْسَلْنَا رَسُولًا بِالْبَيِّنَاتِ
وَأَنْزَلْنَا مَعَهُمُ الْكِتَبَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا
الْحَدِيدَ فِيهِ يَأْسٌ شَدِيدٌ وَمَنْفَعٌ
لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ
وَرَسُولُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتَهُمَا النَّبُوَةَ
وَالْكِتَبَ فِيهِمْ مُهَتَّدٌ
وَكَثِيرٌ مِّنْهُمْ فَسَقُونَ

ثُمَّ قَفَّيْنَا عَلَىٰ إِثْرَهُمْ بِرَسُولَنَا
وَقَفَّيْنَا بِعِيسَىٰ ابْنَ مَرِيمَ وَإِتَّيْنَاهُ
الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ
الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً
وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا
عَلَيْهِمْ إِلَّا اتَّغَاءَ رَضْوَانَ اللَّهِ
فَمَا رَعَوْهَا حَقَّ رَعَايَتِهَا فَعَانَاهَا
الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ
مِّنْهُمْ فَسَقُونَ

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَتَقُوا اللَّهَ
وَءَامِنُوا بِرَسُولِهِ يُؤْتَكُمْ كَفَلَيْنِ
مِنْ رَحْمَتِهِ وَنَجِعْلُ لَكُمْ نُورًا
تَمْشُونَ بِهِ وَيَغْفِرُ لَكُمْ وَاللَّهُ
غَفُورٌ رَّحِيمٌ

لَعَلَّا يَعْلَمُ أَهْلُ الْكِتَبَ أَلَا
يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّنْ فَضْلِ اللَّهِ
وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتَيْهِ مَنْ
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

²⁹ The word “يَقُومُ” = “up” = “get up or rise,” but in the intransitive sense = “maintain,” “sustain,” or “uphold.”

³⁰ The word “يَأْسٌ” bears several meanings: (1) hardness, (2) strength, (3) hard war or torment! See *النَّاجِ اللَّاسِنِ*

³¹ The early writings of the founder of Christianity to the various churches referred to the now called “Gospels” as the “Euangelion” (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix “en” means “true” or “good” and denoting “weighty, authoritative, and official message,” and “Angelion” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “Euangelion” was changed to become the proclaimed “Gospel.” The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the “Enjeel.” Thus, after the Torah was defiled post Mosa's (*Moses*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.

³² The word “رَأْفَةٌ” is an intensive form of “الرَّحْمَةُ” as “الرَّحْمَةُ” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّأْفَةُ” is in addition to “الرَّحْمَةُ” it involves protecting against any possible undesirable happening to the recipient; hence, “الرَّأْفَةُ” = clemency. See *النَّاجِ*

³³ *Le'alla* = “لَعَلَّا” this word at the beginning of this great Ayah is made up of “لَ” and “عَلَّا” meaning “in order to!” However, all The Qur'an = *مُفَسِّرُونَ* commentators unanimously say that in this case “لَعَلَّا” means “in order to!” Also see *الدَّارِ المَصْوُنَ*, *لَأَحْمَدَ الْحَلْبِيَّ*